

# Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

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## The Christian Secretary

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### TERMS.

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For the Christian Secretary.

## Infant Baptism Explained and Defended.

Such is the title of a work put forth by Rev. Mr. Griggs of New Haven. It is a 16 mo volume of 106 pages. The author is a graduate of YALE COLLEGE, and a clergyman of some celebrity; with a desire to extend the circulation of the book, and render it subservient to the cause of truth, I have consented to prepare a brief critique upon its contents.

The great object of the author, in this treatise, was, as he says, "to contribute his mite towards hastening on that time when the heart of the fathers shall be turned to the children, and the heart of the children shall be turned to their fathers." "There are," says he, "some precious truths and promises, concerning which we have occasion to pray, 'Lord, increase our faith.' And there is none, in which we have more need to have our faith strengthened than the subject of this treatise."

If such be the object and occasion of this work, which no one will doubt, whatever may be the views entertained of its truth, the author is entitled to the full credit of an honest intention and a laudable undertaking.

And according to Mr. Griggs the importance of this object is heightened, and the imperiousness of the occasion is greatly increased, by the ignorance of the church. He says that "in consequence of the comparative neglect with which this ordinance has been treated, Christians, particularly the younger members of our churches, are quite ignorant concerning it. They cannot give a reason for the views which they profess to entertain." p. 9.

As to the fact of such ignorance it does not become me to affirm or deny. It may be; and that may account for the pertinacity with which some adhere to the practice of infant baptism, while Judson, and Jewett, and a host of others, becoming informed on the subject, have renounced the rite.

"One of the principal reasons," says the author, "why so little has been said, in our denomination about baptism, is, that we have been reluctant to appear in opposition to a large and respectable set of Christian brethren, who differ with us on this subject." To this consideration we have given too great weight." p. 10. He then goes on to say that they have concealed their views "through Christian courtesy," and concludes the paragraph by pronouncing their course "mistaken policy," and "a dereliction of Christian duty."

How any dereliction of Christian duty can be done through Christian courtesy, the book does not explain, and I have no other means of understanding. Nor am I able to reconcile the pretended silence of paedobaptists with the fact that, a majority of all the important treatises on baptism, consists of paedobaptist works and Baptist reviews.

But all this apart, if it be true, that paedobaptists have been hitherto so affected with modesty as seldom to appear in defence of their peculiar views, and so much inclined to Christian courtesy, as to conceal the truth, then this book ought indeed to be hailed as the harbinger of a brighter day and a holier priesthood.

As to the importance of the subject there can be no reasonable doubt. It cannot be a matter of indifference. It involves a question of religious duty, and that in one of the most important relations of life. If therefore it be invested with divine authority, Christians are bound to observe the rite. But if it be not thus authorized, it ought to be at once and forever discarded.

Nor is this a very difficult question to determine. If it be examined as a doctrine of the Bible, it cannot be very difficult to ascertain what that book teaches respecting it. Or, if it be viewed as an apostolic tradition, still the truth in regard to it may become equally obvious.

It is desirable to understand the author's idea of infant baptism, as this is professedly the subject of his work, and must be the subject of my remarks. But on this point he has not spoken either fully or explicitly. He does tell us that "baptism may be defined to be the sacramental use of water by Christ's ministers in the name of the Trinity." p. 13. Yet we have in this no definition of infant baptism; and considered as a definition of baptism in general it is truly unavailing. Analyze it.

Baptism is the use of water; which may be in the act of washing, pouring, sprinkling, rubbing, rinsing, scouring, scrubbing, drizzling, dripping, dropping, or drinking; or in any other act which involves the use of water. But it is the sacramental use of water; that is, the use of water in the observance of a religious rite; which rite may consist in washing the feet, dipping the hands, crossing the forehead, or sprinkling the body. But it is the sacramental use of water by Christ's ministers; that is, by those who are commissioned by Christ to preach and baptize; whether protestants or catholics, whether in the pale of the church or out of it. But finally, it is the sacramental use of water by Christ's ministers in the name of the Trinity; that is, with the authoritative formula of "Father, Son, and Holy Ghost."

In all this, which is the author's only defini-

tion of his subject, we have no definition of the term *infant*, by which to determine at what age the child loses its title to be baptized on the ground of another's faith; a point that must be determined and certain before any one can either read or write understandingly on the subject of *infant baptism*. But what is more, in this pretended definition of baptism, there is not the slightest intimation, expressed or implied, that this sacramental use of water has the remotest reference to any except the ministers of Christ and the Trinity! According to this description it is not essential to the rite, that the water be applied to any person, provided it be used sacramentally by Christ's ministers in the name of the Trinity.

However, it is presumed that Mr. Griggs meant well; and that he has given us a definition of baptism, in exposition of his subject, according to his best understanding and ability. And although he has failed to define his subject fully and explicitly, yet the thing which he advocates cannot well be mistaken. It is the sacramental use of water by Christ's ministers in the name of the Trinity, upon a child that is incapable of Christian faith.

The latter part of this definition is taken from Mr. Griggs' language on p. 73. "We hold with the objector, that faith should precede baptism in the case of adults. It was so with reference to circumcision. Faith was required of such as were capable of exercising it, before receiving the bloody rite."

Here we have an explicit declaration of the author's distinction between infants and adults; the latter embracing all such as are capable of exercising faith, the former all others. Let this, the only rational distinction that can be made in the discussion of this subject, be kept in mind as one which Mr. Griggs himself has made, and by which all his reasonings on infant baptism must abide.

In defining baptism, Mr. Griggs has taken occasion to show that it is not regeneration. And in another part of the work he maintains that infants are not by virtue of their baptism "full members" of the church. On these points the author is correct and consistent, although he is at variance with many of the most eminent among his paedobaptist brethren. We of course have no occasion to controvert what he says on these questions.

But there is another point akin to the above that we cannot entirely overlook. In applying the promise made to Abraham to believers under the Christian dispensation, the author says that "pious parents have the clear, unequivocal, and sure promise of God respecting their seed, the same promise that they have in relation to themselves." p. 92.

If such a doctrine had been held by Jesus Christ, and his apostles, it is rather strange that none of them ever promulgated it. If economy of the gospel makes salvation hereditary, will any one tell me why that feature is not found in the New Testament?

On the import of baptism Mr. Griggs tells us that "the leading idea of baptism is purification." p. 23. Yet he admits on the same page, that when applied to infants, it has no such meaning. In then it signifies simply "a solemn recognition of their dependence on God for salvation;" and moreover, "an impression made of consecration to God."

It is from the nature of the case somewhat singular, that a religious rite should be applied to a class of individuals, where it cannot retain its leading import. And as this is a scriptural ordinance, it would be well for Mr. Griggs to enlighten us on this point from the word of God. If such a radical distinction can be found in the precepts of Christ, or the practice of his apostles, discerning men will be more likely to receive it as just and true. But it does not appear from anything in evidence that purification is in any case "the leading idea of baptism." If the rite has any such meaning it is entirely incidental. Its primary import is very well explained by Dr. Chalmers.

"The original meaning of the word baptism is immersion. We doubt not that the prevalent style of the administration, in the apostles' days, was by an actual submerging of the whole body under water. Jesus Christ by death underwent this sort of baptism; even immersion under the surface of the ground; whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending into the water of baptism, to have resigned to emerge in a second or a new life." Lect. on Rom. 6: 3.

Such is the frank avowal of a paedobaptist, whose name is known and revered throughout Christendom; and similar to this is the acknowledgment of the most eminent paedobaptist scholars *semper et ubique*. Indeed, this, I think, is the only account of Christian baptism, that can be drawn from the New Testament.

The significance of the rite, therefore, is not changed, by its application to an unregenerate infant; but it is destroyed. There is the outward ceremony without the inward grace, the index without the thing which it indicates, the profession without any corresponding possession. And so long as the outward ceremony of baptism signifies death to sin, and resurrection to a new life, its application to an unregenerate infant or adult is unbecoming as the motto of the phylacterized Pharisee on the brow of an infidel, or the badge of a mitred priest on the breast of an atheist; nay, it is false as the inscription of life on the lintel of death, or the market-cross in the gorgeous gateway of a whitened sepulchre.

ISOCRATES.

For the Secretary.

## Independence of the Churches.

MESSRS. EDITORS.—On reading the last number of "E." on Church Order, Discipline, &c., a few thoughts occurred on the independence of churches, which I am dis-

posed to offer for the consideration of your readers. Should you deem them worth the room they may occupy in your paper, you of course will publish them.

Our associations are of long standing, and if we should make utility the criterion, are doubtless the most deservedly popular of any religious body in our denomination. We very naturally associate a sacredness and inviolability with them, next to the churches themselves. And if the associations had rigidly adhered to the precise objects for which they were first established, it would be difficult to overrate their importance. These objects are precisely and fully stated in the first paragraph of the last number of "E." already alluded to. I consider, however, that from the very fact that they are so popular in our denomination, they are more likely to encroach on the independence of our churches than any other ecclesiastical combination among us. Some will doubtless smile at the weakness and timidity of any one who should apprehend the slightest danger from Baptist Associations. But it should be recollected that Presbyterians have smiled that any should suspect danger from Synods, general assemblies, or from Conventions; Episcopalians, that any should fear danger from Episcopacy; and Catholics, that any should apprehend danger from a universal bishopric, or even from the Inquisition. Horns always have a small beginning, and grow, and unless human nature be different in us, from all other communions, we are liable as any people to proceed by insensible gradations into an ecclesiastical despotism. I consider it unfortunate for our Associations that they have adopted constitutions, enacted laws, and then made the conformity to, or violation of, these articles, the test of fellowship, or rejection, which, in my opinion, is not only exceeding the limits of their own power and invading the prerogative of the Head of the church, but claiming a prerogative not belonging to the church itself. There is great simplicity as well as sublimity in the existence and government of a church, as originally constituted. Wherever believers were so located as to assemble together for the purpose of maintaining the doctrine, worship, and ordinances of the gospel, they were to all intents and purposes whatsoever, a church recognized by the Saviour as such, and of which he claims to be Head in its government, gives them the laws by which they are to abide, and does not allow even the church itself to legislate or enact any law by which members are to be fellowshiped, or disfellowshipped. He has pointed out the cases in which members are to be ejected, and with the church is lodged the power to execute, but not to legislate, and as soon as the church begins to legislate and make her own acts the tests of fellowship or disfellowship, Christ is no longer the Head of such a church, and as an individual head is frequently more efficient in government than a collective head, I see no great evil in such a case in electing a Pope.

I am neither reviewing nor criticising "E's" communications, and yet he has presented some things which aid me in the illustration of my views of the independence of the churches. He says "churches becoming divided, each party sends a letter and delegates claiming to be the church. The association decide which party is the church (sometimes the minority) and reject the other party. Though I would not strongly dissent from that course, yet I submit for consideration a better one;" and adds—"Would it not be better for the association to act only on the claim of the majority, and if found unworthy of fellowship, reject the church." It is implied that "E." dissents from such a course of the association, but not strongly. Now I dissent strongly. These divisions, it will not be denied, are not so often grounded on any defect in faith or gross immorality, as on other causes, such as the question of settling a minister, holding property, establishment of a new interest, building a new house, &c. So that if the power of trial and rejection was lodged in the Association; it has no reason from the Head of the church to guide to such a decision. If the ground of complaint be immorality, or heresy, such as the word of God make inconsistent with fellowship, then let the church of God carry out his laws, and not accord that right to any other ecclesiastical body on earth.

Your correspondent asks a question which I am inclined to answer. He says—"Churches claim a right to withdraw, and threaten and assert the right." Are not rights reciprocal? I admit that all civil bodies who enter into voluntary conventional compacts, have an undoubted right to adopt constitutions, and enact laws and rules to regulate themselves, and are, by such a voluntary bargain, bound to observe them while members, and the right of such a body to eject, and of such members to withdraw, is reciprocal; but no persons have any right to enter into such a compact, civil or ecclesiastical, (the church excepted), if it presume to invade the prerogative of Christ, touching the fellowship or disfellowship of Christians. I may here be asked, how it would operate if some of the churches become fundamentally cor-

rupt. I reply, that the churches, individually, with whom alone Christ has deposited the right of discipline, are as competent as the Association with whom no such power is lodged, but are merely a voluntary association, of which Christ is not Head; and I repeat that it is unfortunate that associations should so embody and fence themselves by constitutions, laws and usages, as to make it seem necessary to touch fellowship and disfellowship.

Moreover, the unscripurality and danger of such a course may appear more obvious, if we extend the principle and carry it out to its legitimate results. If this principle is right, and may be safely extended to the associations, then it will not be denied that, providing our posterity should think best to have associations composed of delegates from the associations, who might, by the extension of this principle, exclude from their fellowship whole associations; and it might not be a great stride for another generation to finish the climax and just cap the whole with a President, Patriarch or Pope, with certain powers, limitations, and checks, all very nice and fair.

There was one thing which struck me rather singularly, viz: that "E." should object to a mutual council, where a church was divided, on the ground that the majority by this doing, would give the minority that which did not belong to them, and tacitly declaring herself no church, and adds, that he is still an advocate for church independence, and did not perceive that if it be so, in regard to a council which is only advisory, how much more so, to resign the reins to the association, where the decision is not advisory, but on whose fiat the whole affair is suspended, without any intervention or revision of the church whatever.

Your correspondent's definition of *exparte* council is rather novel. I always supposed an *exparte* council was as defined by Webster, which is as follows: "On one part as a hearing, or a council *exparte*, on one side only." Your correspondent says "Experte," that is called by a party which is the majority." The Southbridge church became divided, the minority though opposed by the majority, called an *exparte* council, who recognized them as a church, and were received into the Worcester Association, even after exclusion by the majority.

As your correspondent disclaims infallibility, and wishes, if in an error, to be set right, and would part with all error for one particle of truth, I trust he will not take umbrage at any slight differences in our views. Although I have been in the church for more than forty years, yet I am not infallible, and if in my views of church order, I am in an error, would be gratified to be set right.

N. B.

\*The word majority, should have been minority, as "E." will see by an errata published in last week's paper.

For the Christian Secretary.

## Epitome of War.

A fair exhibition of war in its origin, its progress, and actual results, would be a startling condemnation of the whole custom as a piece of suicidal folly and madness. The Ettrick Shepherd, in his Lay Sermons, tells the following story, quite to the point: "The history of every war is very like a scene I once saw in Nithsdale (Scotland). Two boys from different schools met one fine day upon the ice. They eyed each other awhile in silence, with rather jealous and indignant looks, and with defiance on each brow.

"What are ye glowin' at, Billy?" "What's that to you, Donald? I'll look whar I've a mind, an' hinder me if you daur."

"To this a hearty blow was the return; and then such a battle! It being Saturday all the boys of both schools were on the ice, and the fight instantly became general. At first they fought at a distance with missile weapons, such as stones and snowballs; but at length coming hand to hand, they coped in a rage, and many bloody raps were liberally given and received.

I went up to try if I could pacify them; for by this time a number of little girls had joined the affray, and I was afraid they would be killed. So addressing one party, I asked, 'What are ye fighting those boys for? What have they done to you?' "O, naething at a', maun; we just want to give them a good thrashing—that's a'."

My remonstrance was vain; at it they went afresh, and after fighting till they were exhausted, one of the principal heroes stepped forth between the combatants, himself covered with blood, and his clothes all torn to tatters, and addressed the opposing party thus—'Well, I'll tell you what we'll do wi' ye—if ye'll let us alone, we'll let you alone.' There was no more of it; the war was at an end, and the boys scampered away to their play.

That scene was a lesson of wisdom to me. I thought at the time, and have often thought since, that this trivial affray was the best epitome of war in general that I

had ever seen. Kings and ministers of state are just a set of grown-up children, exactly like the children I speak of, with only this material difference, that instead of fighting out for themselves the needless quarrels they have raised, they sit in safety and look on, bound out their innocent but servile subjects to battle, and then, after an immense waste of blood and treasure, are glad to make the boys' condition—if ye'll let us alone, we'll let you alone."

Here is the upshot of nearly every war, the status quo ante bellum.

George C. Beckwith.

Boston, November, 1845.

## Preaching a Solemn Business.

The following passage from Baxter's Reformed Pastor, expresses his deep feeling of responsibility on this most important subject:

Preaching is a work which requires greater skill, and especially greater life and zeal, than any of us commonly bring to it. It is no trifling matter to stand up in the face of a congregation, and deliver a message of salvation or damnation, as from the living God, in the name of the Redeemer. It is no easy thing to speak so plainly, that the most ignorant may understand us: so seriously, that the dearest heart may feel; and so convincingly, that contradicting cavilers may be silenced. Certainly, if our hearts were set upon the work of the Lord as they ought to be, it would be done more vigorously than by the most of us it is. Alas! how few ministers preach with all their might, or speak about everlasting joys and torments in such a manner as may make men believe they are in earnest! It would make a man's heart ache to see a number of dead men and drowsy sinners sit under a minister, without having a word that is likely to quicken or awaken them. The blow often falls so light, that hard-hearted persons cannot feel. Few ministers will so much as exert their voice, and stir themselves up to an earnest delivery. Or if they speak loud and earnestly, oftentimes they do not answer it with earnestness of matter, and then the voice does but little good. The people will esteem it but mere bawling, if the matter does not correspond. On the other hand, it would grieve one to hear what excellent subjects some ministers treat upon, who yet let them die in their hands for want of a close and lively application; what fit matter they have for convincing sinners, and yet how little they make of it. O sirs! how plain, how close, how serious should we be in delivering a message of such importance as ours, when the everlasting life or death of men are concerned in it! Methinks we are nowhere so much wanting, as in seriousness; yet nothing is more unsuitable to our business, than to be slight and dull. What! speak coldly for God, and for the salvation of men? Can we believe that our people must be converted or condemned, and yet can we speak to them in a drowsy tone? In the name of God, brethren, awaken your hearts before you come into the pulpit;—that when you are there, you may be fit to awaken the hearts of sinners. Remember that they must be awakened or damned; but surely a sleepy preacher is not likely to awaken them. Though you give the holy things of God the highest praises in words, if you do it coldly, you will unsay by your manner all that you have said. It is a kind of contempt of great things, especially so great as these, to speak of them without great affection and fervency. Speak to your hearers as to men that must be awakened, either here or in hell. Look upon your congregation with seriousness and compassion, and think in what a state of joy or torment they must be forever, and that surely will make you earnest, and melt your hearts for them. Whatever you do, let the people see that you are in good earnest. You can soften men's hearts by jesting with them or telling them a smooth tale, or patching up a gaudy orator. They will not cast away their dearest pleasures, at the drowsy request of one who seems to mean as he speaks, or to care much whether his request be granted or not.

Let us then rouse up ourselves to the work of the Lord. Let us speak to our people as for their lives, and "save them as by violence, pulling them out of the fire." Satan will not be charmed out of his possessions; but we must lay siege to the souls of sinners which are his chief garrison;—must play the battery of God's ordinance against it; and play it close, till a breach is made; not suffering them to make it up again. As we have reasonable creatures to deal with, we must see to it that our sermons be all-convincing; and that we make the light of Scripture and reason shine so bright in the faces of the ungodly, that unless they willfully shut their eyes, it may even force them to see. A sermon full of mere words, while it wants the light of evidence, and the zeal of life, is but an image or a well-dressed carcass. In preaching, there is intended a communion of souls between us and our people, or a communication of somewhat from ours to theirs. We must endeavor to communicate the fullest light of evidence from our understanding to theirs, and to warm their hearts by enkindling in them holy affections from our own.

## Religion and Slavery.

We have before us "a condensed Anti-Slavery Bible Argument, by a Citizen of Virginia," a pamphlet of 99 pages, New York, 1845. We are ever pained when we see or hear Religion and Slavery mentioned in connexion. Here we confess we lose all that charity which we can at times feel toward the greatest criminals and the worst of crimes. We imagine that no one looks upon the lion and the snake with the same feelings, although death may be threatened by both. Go to the field of battle, and see the brains scattered from the crushed skull, or the great gush of the heart's blood! and the greatest work of God has been marred! This sight is horrid enough. But go to the gloomy chamber of the victim of secret poison! See the wasted form—the anguished eye—the dread of friend and foe—the horrible war of the necessary craving for food—and the instinctive keen sense of fatal poison—now when all that God has intended for support in the trying hour are turned into the bitterest curse—look there, misery and madness struggling for supremacy—and cold, certain, inevitable death, the sole arbiter and giver of rest! Tell us now, the untimely impulse of the heart of man, is not this worse than death in the battle field? Go see the "cat o' nine" buried in the flesh of the unprotected slave—see his ashy shriveled form—his rags—his foul and comfortless lot—tear him from his home—blot out from his eye the loved images of wife, children, and friends—and who are the men who do this thing? Every citizen who by his vote allows the vilest wretch to do the deed with impunity; But the citizen was born to it—love of wealth, pleasure and pride, have usurped the place of unbought conscience; many palpatives come to his help—and if conscience awakes, heaven help us—there is a great and merciful and omnipotent God, who can purify the most stained soul, and upon repentance, make the tortured spirit happy once more.

But when and how shall we class that man who knocks from under our tottering and weary feet this last scaffolding of hope, and makes God himself the worst of tyrants—the falsest of friends—the most unjust of fancied enemies? The man who attempts to justify slavery from the Bible is that man! If he wins us to his opinions, he makes us an infidel—we lose our belief in the existence of a God—our idea of the immortality of the soul—all distinction between right and wrong—we sink from the man into the beast—we would not scruple to murder our mother for a meal of victuals—or scatter the desecrated remains of a dead sister, or father, or wife, to manure our cucumber vines! We thank God that instinct is stronger than reasoning, and conscience more powerful than argument. We do most sincerely believe, and we deliberately weigh what we say, that all the books and papers which have been written to prove slavery a divine institution, has never convinced a single man or woman that it was right—no not one! We have not read the argument above referred to—life is too short for a man to read a long discourse to prove that a man may not murder his father, or sell his country for gold, or enslave his fellow man! If then we will not and cannot read the argument of our able friend, "A Virginian," in defence of the right what shall we say of the God-defying defender of the wrong? We promised to give the "Alabama Preacher" and his class a round, when we got cool, we now postpone it for ever, for until this miserable and dying being of ours becomes yet more deserving of all the ills that flesh is heir to, we never can associate in our mind Religion and Slavery without the most unqualified loathing and hot indignation!—C. M. Clay's True American.

AN OLD SAILOR AND HIS BIBLE.—A late English paper says, that a meeting held some time ago in connection with Sunday schools, the company were much interested by the presence of an old sailor, who is doubtless one of the oldest Sunday scholars in England. He produced a Bible on the occasion, the fly-leaf of which contained a narrative of which the following is a copy:—

"This Bible was presented to me by Mr. Raikes, at the town of Hertford, Jan. 1, 1781, as a reward for my punctual attendance at the Sunday school, and my good behaviour when there. And after being my companion fifty-three years, forty-one of which I spent in the sea-service—during which time I was in forty-five engagements, received thirteen wounds, was three times ship-wrecked, once burnt out, twice capsized in a boat, and had fevers of different sorts fifteen times—this Bible was my companion; and was newly bound for me by James Bishop, of Edinburgh, on the 26th day of October, 1834, the day I completed the sixtieth year of my age. As witness my hand, JAMES BEACH North."

"N. B. During the whole time last

he need be at no loss to find articles in some of our leading which outlive the finest par-Johnson, Milton, or Addison," tive to the parent and guardian of the character of the newspaper in the hands of those under

## PROSPECTUS

OF THE  
HEBREW MESSENGER.  
The Hebrew Messenger, a new American Baptist Society for Evangelizing will commence on the first of January,

MONTHLY PUBLICATION,

to contain 24 pages, to be called the MESSENGER, at one dollar per annum, the receipt of the first number, for subscribers a copy of the first volume will be sent.

The following subjects will be contained in the prospectus:—

1. Of the present efforts to promote unity among the Jews.

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leaf is lost, the last of Ezra and the beginning of Nehemiah.

"I gave it to my son, James Beach, on the 1st of January, 1841, aged five years; after being in my possession 60 years, and he being enabled by the grace of God, to read it at that age. And may the Lord bless it to him, and make him wise to salvation!"

"J. B. North."

Mr. North was a master in the navy, and it is believed now lives on his half-pay.

### Christian Secretary.

HARTFORD, FRIDAY, JAN. 9.

#### Duty and Pleasure.

While riding a few miles out of the city, the day after the rain storm last week, we noticed not far from the road-side two or three boys who seemed resolved not to be deprived of their "sliding place." The rain had almost entirely cleared the snow from the hill-side, but there the little fellows were, hard at work drawing snow from the hollow, and spreading it over the hill sufficiently wide and thick for their accustomed sport. It was an extensive job to accomplish, but all went merrily on, and so diligently and patiently did they labor, that the work was rapidly approached its completion. We were amused and interested at the sight, and we think it was not altogether uninteresting. We could not help thinking how different would have been the feelings and conduct of these boys, had they been required to perform the same amount of labor as a mere matter of duty. How severe would have been the task—how intolerable the hardship, and how slowly the work would have dragged! But here it was play, not work. It was for their own amusement, and there was no drudgery in that. Their hearts were in it, and so all was easy and pleasant.

And thus, thought we, it is with thousands of grown-up children. Any thing of real utility and importance, requiring an outlay of effort or expense, and presented as a mere matter of duty, is regarded as irksome and onerous, and they are ready to avail themselves of any plea to "withdraw the shoulder from the yoke;" but let something in the way of amusement offer, and though it may require more effort and time and money, all comes as "easy as sliding down hill." They will esteem it a hardship to be broken of their rest a night to accomplish some valuable purpose, (perhaps to attend upon a sick neighbor,) and yet while actually suffering with a head-ache, they will go with high glee to a ball or a party, and labor hard at dancing until towards morning. It is not very long since we have known precisely such an instance.

We all know how much more readily multitudes will part with their money and spend their time for matters of mere nonsense, and the gratification of a foolish fancy, than for purposes of essential interest and value, and especially of benevolence. For the benefit of a travelling juggler, an Ethiopian singer, or any thing of the sort, they will pay as easily and as freely as though money cost nothing; but let these same individuals be taxed for so important and essential an object as the education of their own and their neighbors' children, and oh how hard it comes! What a world of grumbling, and even of quarrelling, it occasions! Our opinion is that such persons are worse than children.

Christians may learn a lesson. The work in which those boys were engaged, was easily and pleasantly accomplished, as we remarked, because their hearts were in it. The church of Christ has a great work to perform in the conversion and salvation of a perishing world. It is our duty to be engaged in it. But the design of the gospel is to harmonize our duty and our inclinations, and if this design is not realized in our experience, the blessedness and power of the gospel are not properly realized by us. If our hearts are right, they are in harmony with our work, and hence, though the work be great in itself, the "yoke is easy, and the burden light." If the dispositions and inclinations of the great body of professors were as they should be, (as illustrated in the incident which suggested these remarks,) how rapidly would the gospel progress in the world. Before such a state of things, every mountain would become a plain, and the chariot of salvation would speedily run "from sea to sea, and from the river to the ends of the earth."

But the boys and their sleds have opened a wider field of reflection than we can at present occupy. Our readers may add to these thoughts at their leisure.

#### Dr. Strong, and Dr. Beecher.

An anecdote is going the rounds of the newspapers respecting Dr. Strong, formerly pastor of the first Congregational Church in this city, and Dr. Beecher, which we intended to have copied for the purpose of making an inquiry. The article is now missing from our table, but the substance of it is this:

In the early part of Dr. Beecher's life, when he resided in Litchfield, he spent a Sabbath in Hartford with Dr. Strong, and the Dr. of course fell under a sort of obligation to ask him to preach. Beecher, however, made quite a handsome appearance, in dress and otherwise, and Dr. Strong felt quite reluctant to give him the invitation. But courtesy seemed to require it, and he accordingly intimated to his young brother in rather an ungracious manner, that he might preach to his congregation in the evening. Beecher at once complied, and they proceeded together to the church at the appointed hour. The church was filled with the fashion and intelligence of the city, and Dr. Strong prepared himself for the infliction with all the resignation he could command. During the singing of the second hymn, Beecher turned to the Dr. in rather a hurried manner, and asked if the sermon could not be deferred a few minutes, as he had left his manuscript in his chamber. Joyful that an accident was to save him the mortification he had expected, Strong replied No; and immediately took the Bible to select a text for himself. But his companion was too fast for him; for, recognizing the last line of the hymn, he sprang to the desk, named a text, and before the pastor could recover from his surprise the sermon was fairly commenced. For a few moments, Beecher proceeded slowly, but gradually warming with his theme, he poured forth such a flood of eloquence and truth as to hold the entire assembly, including the Dr., as if spell-bound to the close. It is added that Dr. Strong in after life used to tell this incident, and to confess, that he never heard such eloquence as fell from the lips of young Beecher.

It seems a pity to spoil so good a story as this by contradicting it; and therefore we are on the whole inclined to admit its truth, merely stating as our opinion that a *slight mistake* has occurred as to the place and the names. Several circumstances lead us to the conclusion that the incident could not have taken place in Hartford, and that Dr. Strong and Dr. Beecher could not have been the men. Nevertheless we should like to know if the story can be authenticated. If any one in this region ever heard of such an occurrence, or can give us any information as to its genuineness, we should be glad to hear from him.

#### Missionary Sketches.—No. 2.

GEORGE DANA BOARDMAN, the son of the Rev. Sylvanus and Phebe Boardman, was born in Livermore, Maine, Feb. 8, 1801. From his youth, Boardman cherished a love for books, and often concealed bodily indisposition from his friends, that he might not be detained from school. At an early age, he had determined to pursue a collegiate course of study. He entered and graduated at Waterville, then under the care of Dr. Chaplin. Waterville was the place of his spiritual birth—a place which he always remembered with affection. At the commencement of his studies at W. there were only twenty students, all of whom were hopelessly pious. Boardman at that time having no hope in Christ, was regarded by them with deep interest. Boardman felt that he was among saints, and that his feet trod upon holy ground. Such a place was well calculated to direct his mind from earth to heaven. Others were called upon to lead in prayer at morning and evening service, but he was passed by. Should it be so when God comes to make up his jewels? "I'll go to Jesus," was the firm resolve of Boardman. He enjoyed the prayers and exhortations of his fellow students, and was, after a series of trials and doubts, brought by the grace of God to believe on the Lord Jesus Christ. With such a mind as he possessed, he must pass through a course of controversy ere he finds rest in the love of God. At first, prying into the "deep things" of God, where lost in perplexity, the mind becomes skeptical, from this, passing to justification by good works. Through all these, he passed, before he was brought into the full light of the gospel of Peace. He possessed an independent mind, but the laughlessness which accompanied such a mind, disappeared, when his heart had been softened by the grace of God. We have thus sketched his early Christian experience. It is always pleasant to notice the change which takes place at the conversion of a soul. The lion is changed into a lamb—the enemy of God is made a friend—the heart beats, for the first time, with a desire to glorify God. No sooner had the good work commenced in Boardman's heart, than the inquiry was made, "Lord, what wilt thou have me to do?" He valued his redemption, and he wished to do that which would be most acceptable to his Heavenly Father. Urgent solicitations were made by the friends of his "Alma Mater" that he would accept an appointment as tutor, with the promise of a professorship at a future day; but his desire was to preach the gospel. His mind, his thoughts while he occupied the tutorship, were upon the ministry. About this time Rev. James Colman died very suddenly in Arracan. This death Dr. Beecher received as his appointment to the heathen. And when the friends of missions asked the question "who will go and fill his place?" "Full go," was the ready reply of Boardman. From this period his determination was fixed. In April, 1823, he offered himself as a missionary to China, Palestine or Burmah, and was accepted. Circumstances detained him in this country until July 1825, when he set sail for Calcutta.

The motives which actuated Boardman were free from selfishness. It was when he realized that five and six hundred in one city were daily perishing without an interest in Christ, that he was elevated above earthly feelings, and desired to fly to the shores of Burmah to save souls from eternal death. On his arrival at Calcutta, the lonely missionaries were awaiting his approach. How their hearts leaped for joy as they pressed the hands of Mr. and Mrs. B., and welcomed them to their midst! The cry, "Come over and help us," had been heard, and the poor heathen no longer were to be left to bow down to wood and stone. We can hardly realize the anxieties of our missionaries for the conversion of souls. O let us not turn a deaf ear to the cry which is constantly coming from beyond the waters. Is there not one that will fly to the heathen and tell them of a Saviour? Mr. Boardman was obliged to remain at Calcutta for some time, owing to the war at that time raging in Burmah. This period was not lost, he employed it in the acquiring of the Burman language. And though this time appeared long, it prepared him for great usefulness in succeeding months. No time perhaps in a missionary's life is more trying than when he is acquiring the language. The poor heathen pass the door of the missionary, but there is no word for them. They pass on, and are gone to eternity—"O," said Boardman as a Burman passed his door, "that I could speak the Burman language." Maulmain was the first regular station at which B. commenced his labors. Here he believed he was to labor and die. He regarded it as his "earthly home," as the "end of his wanderings." But God's ways are not as man's ways. The dwellers upon the mountains of Tavy and in the jungles were prepared to receive the gospel. A wide and effectual work was opened. With some degree of pain Mr. B. left Maulmain for Tavy. Several had been baptized, religious interest was increasing, his affection for that people had just been formed; at such a time he was called to leave, and go among strangers. On the 9th of April, 1828, Mr. B. reached Tavy, the scene of his future labor. Here were a people to be gathered into the garner of the Lord. Mr. B. was satisfied that the hand of the Lord directed him hither, for scarcely had he commenced his labors, before souls began to enquire about "Jesus," "the way of salvation," and "eternal life."

We have now come to the most interesting part of Mr. Boardman's life, his labors among the Karens. These were a people without a religion. Tradition was rife that a new religion was to be introduced from the West, and should prevail among them. When Mr. Boardman arrived, the people flocked to him to learn about "his religion." In the several towns which Mr. B. made to the jungles, he received marks of kindness and love. In every village he found souls enquiring about their Saviour—*zayats* were built, where they might be sheltered from the fierce rays of the sun, while they listened to the "teacher." Many believed and were baptized; and there in the wilderness, the voice of praise went up to heaven as sweetly as in our own New England. Happy was Boardman, as the heathen flocked to the kingdom of God—happy, be-

cause God was glorified—happy, because the arches of heaven resounded with the chorus of angels, as souls were converted in the wilderness—happy, because souls on earth were elevated and blessed, —happy, because God was smiling upon his labors. Like all missionaries, Mr. Boardman was exposed to perils by sea, and perils by land—perils in the city, and perils in the wilderness—perils among robbers, and perils among false brethren. If ever Mr. Boardman experienced keen anguish, it was when he was obliged to cut off from the little church at Tavy, the first two who, he trusted, had been converted under his labors. Under this depression of spirits, every thing seemed discouraging, and the burden increasing, rather than diminishing. Dear reader, pause a moment, and pray that the missionary, as his heart fails, may receive strength from the arm of the Lord.

With these trials, together with losses by shipwreck and robbers, Mr. B. was called to endure affliction of the severest kind. His eldest daughter, "his lovely Sarah," sickened and died, and died. This jewel, loaned only for a season, God took to himself. The bonds of affection entwined about the father's and the mother's heart were broken, and the pledge of their early love, they laid in the grave. "O," wrote Mr. B. to a friend, "how affection still clings to her, and often sets her ruddy, beauteous form before our eyes." Severe as this affliction was, Mr. B. trusted that he could say—"Thy will, O Lord, be done." Among his last remarks was that his body might repose by the side of his daughter, that their dust might mingle, while their souls were mingling in the chorus of the skies.

Mr. Boardman's career, comparatively speaking, was short, yet his labors were blessed, and he finished all that was assigned to him. In the early part of 1830, his health began to decline, and the cough that troubled him daily, gave too clear evidence that disease had commenced its work upon his lungs. In August of the same year, he was brought very low, and expected to land safely, in a short time, on the other side of Jordan. By prompt attention and assiduous care, he recovered, in a measure, his strength, so that in December he resumed his labors in Tavy. As soon as news of his return reached the jungle, the Karens flocked to him for instruction and baptism. Again did his heart rejoice—again did he desire to live that souls might be saved. But consumption preyed upon its victim constantly, though unseen. Mr. B.'s strength failed continually. The silver cord was loosened, and the golden bowl well nigh broken. To his last hours he bore testimony to his love for the souls of men. "His ruling passion was strong in death." Our beloved brother Mason arrived in season to gratify his last wish. On the mountains were many precious souls, waiting for baptism, and Boardman desired to see these gathered into the church before he died. He was carried on a litter to the people he loved, and there, as the sun cast up his evening rays from behind the distant hills, thirty-four were baptized in the name of the Father, Son, and Holy Ghost. Such a scene as this, was too much for his exhausted nature: His soul had already caught the strains which were sung in heaven, as the angels witnessed that scene, and that he struggled to be free. He turned homeward, that he might die among his friends; but the messenger of death met him on his return, and released him from earth. He died without a sigh or struggle. In death, he was beautiful, as in life he had been lovely. "His eyes" to use the language of his bereaved wife, "were changed, not dimmed, but brightened." So gentle had been his release, that death appeared like sleep. Indeed, he had fallen asleep.

W. M. S.

"SHORTCOMINGS."—This is rather an outlandish word, which, we believe, has no dwelling-place in the dictionary, and yet it is a word almost everywhere at home in public confessions and petitions. The following incident was related a few months since at a social meeting in Boston. In a certain village in England lived two brothers by the name of Cummings. One of them was quite tall, and the other quite a short man. This difference in their size furnished a very convenient sobriquet to distinguish them, and among their fellow villagers, they were universally known as "Long Cummings" and "Short Cummings." One Sabbath, a stranger clergyman preached in the place, and during his prayers in the morning service he more than once prayed for "the pardon of our shortcomings." At this expression, several of the congregation looked at each other as if surprised, and at the close of the service, some of them went to the minister, and very innocently inquired "what Short Cummings had been doing?" as he was considered a very nice man, and they never had heard any thing very bad of him.

#### Dr. Judson in Philadelphia.

Dr. Judson has been attending a series of missionary meetings in Philadelphia, and we are happy to find that the right spirit has been awakened there, as well as in every other place he has visited. A correspondent of the Journal of Commerce, under date of Jan. 1st, says:

"The series of meetings held for the benefit of the Baptist Foreign Missions in our city, continue to be largely attended, and the amount of collection is highly creditable, over \$5000, and the 'Jubilee' is but in its beginning. The Rev. Dr. Judson continues to attract great attention, and he is looked upon by all with that deep respect and reverence due to one who has devoted a life to the most arduous duties of propagating Christ's kingdom in foreign lands."

#### Gratuitous Instruction of Indigent Students.

MESSRS. EDITORS.—Some weeks since, I saw an article in your columns, inquiring why we had no colleges of our denomination, where gratuitous instruction could be afforded to indigent young men preparing for the Christian ministry. Permit me to say, that at Georgetown College, Ky., not only tuition is afforded gratuitously, but also room-rent, (the rooms furnished and board at about twenty cents per week. The course of instruction is equal to that in our best colleges. Georgetown College was founded in 1829, and under the able presidency of Rev. Dr. Malcom, aided by an efficient corps of professors, already ranks among the first colleges of the West. The expenses of a journey to Georgetown are about thirty or thirty-five dollars, at a favorable season of the year. Yours, &c.

Hartford, Dec. 31, 1845. MEDICUS.

RECEIPTS FOR FOREIGN MISSIONS.—The total amount of receipts for the month ending Dec. 1, as acknowledged in the Missionary Magazine is \$11,857.91. A part of this sum is made up from the subscriptions towards liquidating the debt of the Board.

#### Rev. James Saurin's Exposition of Rom. 6: 4.

"We are buried with him by baptism into death."—"That is, the ceremony of wholly immersing us in water, when we are baptized, signified, that we died to sin, and that of raising us again from our immersion, signified, that we would no more return to those disorderly practices, in which we lived before our conversion to Christianity."

Thus spoke the accomplished and most eloquent Pastor of the French church at the Hague. Would to God that Christians would inquire for, and return unto, the old paths; and that those who have been buried with Christ by baptism into death, might never more return to the beggarly elements of the world. L. M.

SPIRIT OF UNIVERSALISM.—The "Trumpet" devotes a column, or more, to our little paragraph on the Spirit of Universalism; the substance of which is, a plump denial, that he rejoices over the failings of professing Christians, and claims that he publishes their faults for the purpose of showing the tendency of "partialism," as he calls it. We cheerfully make the *amende honorable* so far as Mr. Whittemore of the Trumpet is concerned, but we know that we stated the truth in that paragraph, the editor of the Trumpet to the contrary notwithstanding. By the way, would it not be as well for Mr. Whittemore, while he professes such a love for the truth, to be looking after the *spiritual interests* of his own denomination as to be continually harping upon the faults of others? We rather suspect that Universalists themselves are not quite perfect, (those that we are acquainted with are pretty sure are not) and it would be as well, perhaps, for the reverend Thomas Whittemore to act the shepherd among his own flock as to play the wolf with the flocks of others.

#### John B. Gough.

The enemies of this man appear determined to give him notoriety, whatever the feelings of his friends may be upon the subject. There is a paper printed in New York, called the Police Gazette, which has set deliberately about the work of destroying Mr. Gough's character entirely. It professes to give the particulars of several visits which Mr. G. made to New York, previous to his fall in September last. At these visits, the Gazette maintains that Gough was in the habit, not only of drinking to excess, but of visiting houses of ill-fame, &c. The charges are direct, and are made without any qualification. Mr. G. has replied to these charges through another New York paper. He says that he is prepared to prove satisfactorily where he spent his time in New York during his visits there, for in both instances he was accompanied by a friend, and stopped with another friend in Brooklyn. He says further that he shall sue the editors of the Police Gazette for libel, when they will have an opportunity to substantiate their charges if they can.

From the following paragraph it would seem that Gough has not lost all his popularity in Boston, and it should be made to appear that he is innocent of the charges brought against him by the Police Gazette, his character will stand higher in the estimation of the public than it ever has before.

From a Boston correspondent of the Tribune, Boston, Dec. 29, 1845.

Last evening, at the Tremont Temple, we had the largest and most interesting meeting ever held there. Long before the hour announced, thousands of people were gathered, and a 61-1 cent meeting to cover expense. Mr. Gough spoke just right for forty minutes—made a favorable impression—many never heard him before—to-day he stands well, depend upon it. He is a wonderful man—none like him; he captivated that immense mass of human beings, and all silence order, and deep attention. He wisely said but little of himself or his opponents, and that little was in a Christian, kind and proper spirit. If only prudent, his career will be more brilliant than ever.

THE CHRISTIAN ALLIANCE.—This Society has been formed about two years, and from the best information that we have been able to obtain respecting its object, it contemplates, as far as it can, to diffuse among the nations that are now kept in bondage by overbearing priests, the idea of religious liberty. We believe this to be its main object. The education of young men, particularly Italians, will form a necessary part of its work. To the dissemination of a principle like this, we supposed that no genuine republican could object, but we find that there are Americans who not only oppose it, but are willing to call it any thing but its right name. The editor of the Calendar, in speaking of it, calls it "a new instrument of independence, nationalism and infidelity." Very modest, truly, and shows that his feelings are more in unison with Rome than they are with the republican institutions of our own country.

The railway mania has raged to such an extent in England, that it will probably ruin thousands who have engaged in it. The bubble has burst at last, and the consequent distress is already felt among the speculators. By the following paragraph from the Oxford Chronicle, it appears that there is a sort of religious railway mania there, which is likely to prove more successful than the other. This latter mania differs from the first, inasmuch as but one great road, with its branches, is talked of, and this leads directly to Rome.

#### Railway Extraordinary.

Oxford and Rome direct Railway, with a branch from Cambridge.—Among the numerous railway projects, the above named entirely engrosses the public attention, and the shares are already at a high premium. Several gentlemen connected with the Oxford University have projected no less than ninety *Trunks* or lines, all, however, conducting to the same terminus. Mr. Newman, the chief engineer, has gone to Rome to consult the Pope as to the best line, and when it is completed, his Holiness has promised to visit Oxford *propria persona*.

The great difficulty will be in crossing the channel, but Dr. Pusey, the superintendent engineer, who has already evinced considerable skill in the construction of a *via media*, proposes a sort of ponton-*vine*, or *assess* bridge, which he thinks will answer the purpose admirably, as the line may be carried over it. The Archbishop of Canterbury and the Bishop of Exeter are at the head of the list of directors; and though the latter has prohibited his clergy from having any interest in it as shareholders, he has encouraged their promoting the undertaking as much as possible, and so heartily do many of them enter into the scheme, that it is said they have absolutely offered to do a great part of the work themselves, having been effectually taught the mode when at the University.

ARRIVAL OF A MISSIONARY.—The London Patriot of Nov. 29, reports, says the Christian Watchman, that the Rev. Mr. Burpe, whose visit to Boston last year, while under a missionary appointment from the Baptists of Nova Scotia, will be remembered, had arrived in Calcutta, with the prospect of settling in some part of Arracan.

#### Distressing Accident.

On Saturday evening, the 12th ult., while Mr. Charles H. Ames was descending Bolton mountain, the wagon took a slide which precipitated him, horse, and driver, a distance of over forty feet. Mr. Ames striking upon the head (as we judged from the appearance of the Cap,) probably produced an aberration of mind which has caused him (if alive) to betake himself to the woods. The horse lay upon his back some sixteen hours nearly dead.

This accident is attributable to the negligence of the Turnpike company in suffering their road at this slippery season of the year to remain without a fence or some substitute to keep vehicles from sliding down at the side of the road. It is certainly one of the most dangerous places to be found in Connecticut.

Should this notice meet the eye of any who may have seen Mr. Ames since the accident, they will confer a favor on his friends by communicating the same to Mr. Carlos Glazier, Hartford.

SLAVEHOLDERS MEETING.—The slaveholders of Queen Ann County, Md., were to hold a public meeting on the 6th inst., to adopt measures to prevent the escape of their slaves by means of the abolitionists.

THE CHRISTIAN WATCHMAN, the oldest Baptist paper in the country, appears in a new dress and is somewhat enlarged. It is now a very neat looking paper and does credit to the denomination. It is pleasant to see this old veteran renewing its age and assuming the vigor of youth. May it be a faithful WATCHMAN till Watchmen are no longer needed.

CENSUS OF MICHIGAN.—The official returns of the census of this State for the year 1845, have been published, showing the population to be 304,285. In 1840 it was 212,357. Gain in five years, 92,018.

There is a proposition on foot says the N. Y. Tribune, to erect a monument to Roger Williams on the ground selected for a public cemetery near Providence.

FIRE.—A barn, standing on the west side of the street, near the South Green, was destroyed by fire on Tuesday evening last. Fire Co. No. 7, was partaking of a temperance supper at one of our hotels at the time, and in the early part of the evening had marched through the streets with torches. The fire was doubtless the work of an incendiary, who thought it sport, perhaps, to disturb the firemen while enjoying their annual supper.

The first number of a review of the Rev. Mr. Griggs' late pamphlet on Infant Baptism may be found on the first page.

The Treasurer acknowledges the receipt of eight dollars. Four for Foreign Missions, and four for Home Missions, from S. Y. Beach, of Humphreysville.

#### WARRENHAM GRISWOLD.

#### New Publications.

THE ATTRACTION OF THE CROSS. By Gardiner Spring, D. D. New York: M. W. Dodd. For sale by Edwin Hunt of this city.

An attractive volume, in every sense of the word. In its title, its matter, its spirit and its style, it is a beautiful and interesting production. The theme, THE CROSS OR CHRIST, is one of infinite importance and universal application. It hence furnishes an opportunity of discussing "the leading truths, obligations and hopes of Christianity." These, in the volume before us, are made to cluster around the Cross, as the stars around the sun. From this source, they derive their beauty, glory and efficiency. This illumines all, quickens all.

Our author's analysis and order of illustration are admirable. We have first, "the narrative of the Cross,"—then "the truth of the Cross,"—then "the Cross the only and effective propitiation for sin;" and so on, through all the applications of this glorious fact.

We are much pleased with the theology of this book. It is highly scriptural and evangelical. The author's views of the Atonement are exceedingly good, as well as felicitously expressed.

The style is clear, accurate and flowing. Writings of this kind are rare, and this is a graceful and appropriate. Whatever of ornament it possesses, is chaste and agreeable.

The chapter on the Cross as an effective propitiation for sin, is one of the best in the volume; and from this we make the following extract, as a good specimen of the clear and satisfactory statements of gospel truth with which the entire work abounds.

"It is not, as some have supposed, an improper inquiry to be instituted, *How do the sufferings and death of the Cross constitute an effective propitiation for sin?* Atonement is an expiation, or an expiatory equivalent. It is that which makes amends for an offence, so that the offender may be pardoned. It is a reparation which is made by doing or suffering that which is received as a satisfaction for the injury committed. By the Christian atonement, we understand that satisfaction to divine justice made by the sufferings and death of Christ, in the room and stead of sinners, in virtue of which, pardoning mercy is secured to all who believe the Gospel. It may be desirable to present a brief view of the different parts of this general position.

The propitiation of which we are speaking, consists in the sufferings and death of Christ. His instructions and his example do not form the matter of his atonement; nor ought his prophetic and priestly offices to be thus confounded. The pardon of sin is not procured except by his suffering, by the influence of his death, and that simply by its expiatory power. To award him no other honor than that he came as a divine teacher, is to put him on a level with his own apostles; to take the crown from his head; to have no part in the song, 'Unto him that hath redeemed us unto God by his blood.' Whoever undertakes to atone for the sins of men must suffer. His arrangement is with penalty. As the authority of the law lies in its penalty, so the emphasis of the atonement lies in the sufferings of the Mediator. And hence the prominence which the sacred writers give to the Cross. Hence it is, that the trembling conscience is always directed by the Spirit of God to the blood of the guiltless victim. The steady, though slowly burning flame that is lighted up in the bosom of the transgressor, is extinguished only by that fountain of sorrows. It is upon his sacerdotal office, upon the altar where he bled, upon the ignominy and woes of the last scene and the last sigh, that Christian hope rests all her expectations. A suffering Saviour is the glory of the Gospel, and involves truths, which, if once subverted, the Christian structure is in ruins. Nor do I regard the thought as a trivial one, that the sufferings of Christ were truly and properly penitence. They were penitence, and not discipline. Nor were they simply declaratory and instructive; for this were their main design, I see not why they might not have been spared, nor why all the solemn lessons they read, are not read from the fiery walls of the prison, where men and angels suffer to show

that God is holy and sin is vile. It is doubtful true that the sufferer did not endure the penalty, for the sentence of the law to the very letter executed upon him. Yet were his sufferings penal, because they were inflicted by justice, and imposed in execution of a legal sentence. They were not penal in the form of justice, and though not the penalty of the law incurred, were accepted in the place of it, and as a full equivalent." (pp. 40-50).

In taking our leave of this volume, we wish to say, that we rejoice exceedingly to see the Cross magnified in the pulpit and by the press. It is the hope of the world, the glory of the church. O that every preacher and every Christian were prepared, from the heart, to exclaim,

"In the cross of Christ I glory,  
Towering o'er the wrecks of time,  
All the light of sacred story  
Clusters round its head sublime."

THE EXTENT OF THE ATONEMENT, in its relation to God and the Universe. By Thomas W. Jenkyn, D. D., President of Coward College, London. Boston: Gould, Kendall & Lincoln. For sale by Robins & Smith of this city.

Dr. Jenkyn, the author of the work before us, has attained a high reputation in England and in this country, as a sound theologian, and a powerful writer. He was a pupil of the celebrated Dr. J. P. Smith, and has much of the clearness, fairness and strength of that learned divine.

His work on the Atonement was reprinted in this country some years ago, but the first edition has long been exhausted. We are therefore much gratified to see this new edition from the press of Gould, Kendall & Lincoln. It is printed from the third revised London edition, and makes a handsome duodecimo of two hundred and sixty pages.

The author considers the Atonement as a special provision of infinite mercy, for the salvation of the guilty. He describes it as a moral expedient, consisting of the sufferings and sacrifice of the Son of God, which may take the place of the just infliction of the literal penalty of sin, and thus enable the Deity to maintain the rights of his government, while justifying him that believeth in Jesus. "An atonement," says he, "is any provision introduced into the administration of a government, instead of the infliction of the punishment of an offender—an expedient that will justify a government in suspending the literal execution of the penalty threatened—any consideration that fills the place of punishment, and answers the purposes of government as effectually as the infliction of the offender himself would; and thus supplies to the government just, safe and honorable grounds for offering and dispensing pardon to the offender."

On this principle he maintains that the atonement of Christ was not a commercial, but a moral equivalent for the literal infliction of punishment; that while it consisted of sacrifice and suffering, it was not such suffering as the lost endure in hell, but such as Jehovah could accept as a sufficient satisfaction to his justice, and an adequate ground for the remission of the sins of those who should repent and believe the gospel. He shows that the complex nature of Christ, his intimate relations to Jehovah as the Son of the Highest, and his intimate relations to man as "one of our bone and flesh of our flesh," made him a suitable Mediator, and gave infinite worth and efficiency to his sufferings on our behalf. Hence he insists, with great strength of argument, that the atonement is unlimited in its nature, and therefore a sufficient ground upon which to offer pardon and eternal life to the acceptance of the world.

We do not agree with the author in all his positions; but we cheerfully concede the general soundness of his argument, and subscribe to the glorious truth which he has established, beyond all contradiction, that the atonement of Christ has made it not only possible, but honorable for the Deity to proclaim a universal amnesty to guilty men, and to forgive any and all of them, whenever they repent and believe the gospel.

We feel bound in justice, however, to say that Mr. Jenkyn has unnecessarily depreciated the sufferings of Christ. He maintains, that intensity of suffering was not essential to his atonement, and seems to speak of his "passion" as if it consisted solely of physical agony. Now the Scriptures ever speak of the sufferings of Christ as unparalleled and mysterious, "as shaking his whole nature, as invading the very citadel of his soul, and as thence agitating and distracting his entire manhood. The very prospect of them produced a fearful agony—an unexpressed prostration—a mysterious dread—a sorrow unto death—a sweat of blood. "His soul was exceeding sorrowful even unto death." "His soul was made an offering for sin." Furthermore, intensity of suffering seems to us absolutely essential to such an atonement as it was necessary for the Son of God to make for the redemption of the lost. It must have been appropriate to the occasion and befitting the great end to be accomplished thereby. Any sufferings therefore, even on the part of such a glorious being as the Son of God, would not have been adequate to such a result. He had a baptism to be baptized with—a special and awful agony to pass through, before God could vindicate his honor in releasing the guilty, and redeeming the lost. This it is which makes the wonder of the cross. This it is which gives it power over the heart. "Herein is love"—love unutterable, love infinite, love divine!

But the sun has its spots; and with one or two exceptions we can commend the work under consideration as one of great value to every theological student, and every professor of religion.

CRITICAL HISTORY AND DEFENCE OF THE OLD TESTAMENT CANON. By M. Stuart. Andover: Allen, Morrill and Wardwell. For sale by E. Hunt, and by Robins & Smith of this city.

This book, exhibiting the usual learning, research, candor and good sense of Prof. Stuart, affords a real desideratum in the theological literature of the English language. We have long wished to see just such a production, written with critical ability, and reverence for the word of God. It is a reply chiefly to Andrews Norton, and some other Unitarian writers in this country, who discard, if not the whole, yet the greater part of the Old Testament, and portions also of the New, from the canon of inspired Scripture. The discussion is temperate and manly, and at the same time thorough and satisfactory.

THE PRACTICAL ASTRONOMER. By Thomas Dick, LL. D., author of the Christian Philosophy, &c. New York: Harper & Brothers. For sale by Belknap & Hamersley.

The fifth volume of Harpers admirable Miscellany, by a favorite author, on a favorite subject, it discusses the subject of light, and contains practical descriptions of all kinds of telescopes and other astronomical instruments. It also contains a particular account of the Earl of Rosse's large telescope, and supplies a large amount of information on subjects pertaining to practical astronomy. It is re-

namented and made valuable diagrams.

LECTURES TO YOUNG MEN. By John P. Jewett, bookkeeper generally.

These are among the very best we have ever read. Dr. Lyman Beecher, and his good sense, piety and point. They were written also well adapted to the young men of the day, and enjoy an extensive circulation.

AIDS TO ENGLISH COMPOSITION. By Green Parker, A. M. H. New York. For sale by Belknap & Hamersley.

We are glad to learn that this volume has been solved to stereotype type, good evidence of its real value, especially to teachers and all who wish to make







